

*"If thou has tried and failed, O dauntless fighter, yet lose not courage: fight on and to the charge return again, and yet again."*

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## SOCIAL AMUSEMENTS.

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When Mr. Sleary stated "that people muth't be amuthed" he not only completely vindicated his own particular profession, and those other callings which minister to the demands of the people for light amusement, but he also stated a truth, which might be more clearly enunciated by the declaration, that people will amuse themselves.

The character of a person is more clearly seen in the form of amusement to which he gives preference, than in his occupation, or even in his family circle.

The present system of industrial organization has completely destroyed whatever of originality or individuality the worker might have been able formerly to express in the product of his toil; for the mechanic has become as much a piece of machinery as the labor saving appliance which he attends; as necessary as a wheel or a spindle, and not a bit more necessary, nor a bit more original.

When we consider how the age of invention has modified the methods of production, and at the same time the habits of the producers, the thought naturally occurs, what compensations in the form of amusement have been provided for these people? The dressmaker with her two or three apprentices, who enlivened the tedium of their toil with merry chatter and village gossip, is fast disappearing to make room for the ready-made clothes factory, with its bad ventilation, strict discipline and fines for every attempt at talk and merriment. In each branch of industry we find the same tendency, with the same result. The very march of progress has made it more and more difficult for the toilers of our cities to obtain that amusement which is a prime

necessity for a healthy human being. The same inventive power which has made it possible for the moderately well-to-do to travel six thousand miles in a fortnight, which has transformed the fatigue and danger of travel into luxury and delight, has herded the workers in close, ill-ventilated rooms which they leave to walk along narrow and crowded streets to their day's toil in close, grimy factories amid the roar and claugor of machinery.

John Stuart Mill has expressed his doubt if machinery has lightened the daily labor of a single individual. There is no doubt that it has immensely curtailed and diminished pleasures which formerly fell to the lot of the industrial classes.

As the proverbial dog returns to his vomit, so does man invariably seek those pleasures which he prefers, hence we so frequently find men delighting in enjoyments which we should have considered too gross and too coarse for them. The parable of Dr. Jekyll and Mr. Hyde is no fable as far as the amusements of many men are concerned. This explains, in a great measure, how it happens that many of the lower forms of pleasure, upon which the great majority of men openly frown, still continue to be indulged in and to flourish in spite of an almost universal condemnation of them. Men enjoy in private that which they condemn in public.

So it comes about that in people's pleasures lies the best criterion of a people's progress, and that in the enjoyments of the masses the good or evil tendencies of a social system will most readily manifest themselves.

There are workers whose hours of labor are so long that they seldom see their children awake, and have no leisure for those domestic pleasures which form such a considerable factor in the happiness of a large portion of mankind. Such were the omnibus workers of London, who but recently struck for a diminution of their hours, and to whose demand for a twelve-hour day the masters, after a severe struggle, acceded.

It is very evident that social pleasures are impossible to such men, and that the whole of life is spent in a round of exhausting toil and in partial recovery from the effects of that toil. Such in a greater or lesser degree is the position of most of the workers under our present system. Lethargy and mental and physical numbness succeed the over-fatigue of the day, and the saloon holds out the only hope of enjoyment to one who is so overwrought that the very voices of his children tire him.

The same is true of the brain-worker as well as of the hand-

worker, of the clerk as well as of the mechanic, of the head of the business as well as of his employees. It is almost impossible to hope to lessen the influence of the saloon, while the strain of our present system drives thousands into its doors from sheer inability to enjoy anything else.

While the present system produces such deplorable results among its slaves and those who would naturally be expected to feel its weight most heavily, it is almost equally severe upon those who apparently profit most by it. Want and excess produce almost equal results. As regards enjoyment the overworked artisan and the pampered millionaire stand practically upon the same level.

If the beer drinking and the brutality of the "lower orders" are to be insisted upon so also must the viciousness and sensuality of those who occupy positions where the luxuries of life are easily accessible. It is almost dreadful to consider, how in the matter of amusement, the most highly-favored in material things stand on very little higher ground than the most miserable and the most degraded.

It may be argued that, as people seek the pleasures which they prefer, there is an end of it, and no alteration of the social system can effect a change in the direction of causing people to acquire a taste for pleasures which their institutions prevent them from preferring. Facts prove clearly, however, that with an improvement in the condition of the people there also comes an improvement in the classes of amusement which they affect.

This is most clearly seen in those trades which have, by means of their unions and other agencies, raised themselves above the condition of their more imperfectly organized fellows. It is from this class that the demand comes for the opening of museums and art galleries on Sundays; it is this class which frequents the public parks, and which forms the mainstay upon which the theatres have to rely for their support.

One of the most noticeable features of the spread of education is the tremendously increased demand for first rate literature as is evidenced by the spread of public libraries and the success which has attended the publication of literary masterpieces in a cheap form. There is no doubt, in the mind of any reasonable person, of a desire on the part of the people for higher pleasures and an improved condition of life. No one will accuse the North of England of any particular fastidiousness or super-æsthetic taste, on the other hand the fact that, during a time of great mining prosperity, the miner indulged his racing dogs with mutton

chops and other luxuries, has been continually dwelt upon by stern-minded moralists, who wish to impress upon middle class audiences the horrible extravagance of the workingman. But these people never state that during that time many a miner's cottage was provided with a piano or harmonium and a foundation was laid for that musical culture, the growth of which of late years among the English artisans Mr. Gladstone considers to be most remarkable.

An ordinary hurdy-gurdy, played in a slum, is sufficient to bring the inhabitants out of their fetid abodes and to send boys and girls spinning together in the enjoyment of a dance upon the pavement. So easily is humane and harmless amusement provided, and so pregnant with harm is the withholding of this same amusement. The girls and boys who dance upon the pavement must have amusement, or mark you, they will amuse themselves, and brothel and dive, penitentiary and potter's field will mark the path which they have taken to secure the pleasure which was theirs by right and by nature.

The Roman people called for "bread and the circus," a cry which has been thrown in their teeth over and over again; but with what justice it is difficult to perceive. If the patrician revels in an eternal round of luxury, it is surely not too much for the plebeian, whose muscles provide everything, to request an occasional relaxation. And here we may express wonder that so few enjoyments of a spectacular nature are provided by our municipalities and legislatures. Grants of money for prisoners and reformatories are obtained without difficulty, but when money is required that some little addition may be made to the too scanty pleasures of the community the purse strings are very tight, and the government that votes freely for the punishments of the citizen gives but sparingly to the pleasures. There is every reason to believe that provisions for the amusement and pleasure of the populace, by the municipalities, would have a very material effect in reducing the number of convictions for drunkenness and the lower forms of vice to which the utter want of resources of the majority of the industrial population drives them. Much better provision ought to be made for children and young women, and rich provision need not unduly tax the resources of any community. Some work in this direction could be done even in the country districts, where the tedium of agricultural pursuits might be somewhat relieved by public action of this description.



But after all the real trouble lies in the miserable, competitive system which dooms so large a number of men and women to hopeless wretchedness and half suffocates the remainder under an overwhelming weight of useless wealth, which the unhappy possessors are all the time in terror of losing.

It is only by the institution of a system, based on just and economical principles, that we shall render the return of people to natural recreations at all probable or even possible, for while men labor under so unnatural a strain they will continue to resort to unnatural amusements.

*Austin Lewis.*

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## NATIONALISTS.

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O star-built bridge, broad milky way!  
 O star-lit, stately, splendid span!  
 If but one star should cease to stay  
 And prop its shoulder to this plan!  
 The man who lives for self, I say,  
 Lives for the smallest, meanest man.

I count the columned waves at war  
 With titan elements; and they  
 In martial splendor storm the bar  
 And shake the world, these bits of spray!  
 Each gives to each, and like the star  
 Gets back its gift in ten-fold pay.

To get and give, and give amain  
 The rivers run and oceans roll.  
 O generous and high-born rain  
 When reigning as a splendid whole!  
 That man who lives for self again  
 I say, has neither sense nor soul.

—*Joaquin Miller, in the New York Independent.*

## FROM ORIENT TO OCCIDENT.

## REINCARNATION.

Man is not the product of the world of sense ; and the end of his existence can never be attained in that world. His destination lies beyond time and space and all that pertains to sense.—*J. G. Fichte.*

The soul was not born ; it does not die ; it was not produced from anyone ; nor was any produced from it.—*Emerson.*

You can not say of the soul, it shall be, or is about to be, or is to be hereafter. It is a thing without birth.—*Bhagavad Gita.*

I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths I was brought forth ; while as yet he had not made the earth.—*Bible.*

Reincarnation is the successive occupation by the human soul of many bodies during its pilgrimage through matter. It is quite a distinct conception from that of metempsychosis, as the latter is ordinarily understood, for it emphatically denies that having once attained the human state, the soul can ever retrograde into an animal condition. A human soul has developed certain qualities and potencies which it would be as absurd to suppose capable of functioning in an animal body as it would be to claim that the tissues of a giant oak could be mechanically re-compressed within the limits of the original acorn out of which it grew.

Of course, this conception recognizes that the body, as such, has no part in the soul's return to earth ; that its connection with the soul is like that a succession of houses might have with their temporary occupant. The cost and style would afford a very fair index of the desires or necessities of the resident, and would be changed for the better or the worse according as these varied, but each separate one would cease to have even this faint connection when it was abandoned for another. Yet this simile must not be taken too literally. For there is a certain affinity between a soul and the atoms of the body in which it reincarnates, or these atoms would not be chosen by this particular soul. With the atoms are of course included the lower principles which dissipate and return to their original elements upon the disintegration of the body at death. It is easy to see that in the case of a degraded sensualist the lower principles, partaking in this degradation, might become so animalized as to be actually drawn into an animal form when the human ego casts them off, but this does not imply that the soul itself can or ever does so descend. This Western misconception as to the possibility of reincarnation in animal bodies has

been well explained by a Brahmin, quoted in Walker's "Reincarnation." ¶ He says :

"The only thing which can be said to be reborn is the character of a being, through spiritual blindness confounded with the ego, in the same way as light is commonly confounded with the objects illuminated, and said to be red, blue, or any other color. The essential characteristics of humanity cannot possibly exist in an animal form, for otherwise they cannot be essential to humanity. Whenever in a human being the ego is identified in the above manner with what is essentially human, birth in an animal form is as certain as any relative truth can be not to take place.

"Atoms enter into organic combinations according to their affinities, and when released from one individual system, they regain a tendency to be attracted by other systems, not necessarily human, with similar characteristics. The assimilation of atoms by organisms takes place in accordance with the law of affinities. It may be hastily contended that the relation between the mental characteristics of an individual and the atoms of his body ceases when the atoms no longer constitute his body. But the fact that certain atoms are drawn into a man's body shows that there was some affinity between the atoms and the body before they were so drawn together. Consequently, there is no reason for supposing that the affinity ceases at parting. And it is well known that psychometers can detect the life history of any substance by being brought in contact with it. It must be insisted that the true human ego in no sense migrates from a human to an animal body, although those principles which lie below the plane of self-consciousness may do so. And in this sense alone is transmigration accepted by Esoteric science."

The character, then, or that coloring we each have given to the colorless, attributeless ego, or monad, is what reincarnates. And the fact that no two individuals of the entire human race were ever born with the same character, or ever acquired the same, is one of the strongest logical proofs of the truth of reincarnation. Each babe comes into the world with the stamp of its former desires, appetites and experiences indelibly impressed upon it in the form of this individual character. It is useless for materialism to claim, as it does, ante-natal influence within the womb as the cause of this infinite divergence in human character ; the proof that this is not so is too abundant. Were there none other, the cases of twin births would suffice. For here the ante-natal influence must be absolutely the same, yet from the hour of birth the infants often show the most marked differences in disposition and character. It is true that most twins, for obvious reasons—chief among which is the affinity which drew both to the same parents at the same time—display marked similarity in mental and physical characteristics, but a working hypothesis must be one which explains all the phenomena, and these occasional divergences completely nullify ante-natal influence as a factor.

It must not be supposed that by character as that which reincarnates any vague or indefinite generality is meant. It is the

ego or soul which returns to earth, and by the term character is understood the sum of the experiences which it has already undergone and assimilated, and which experiences really constitute the differences which distinguish it from other souls. Had all souls similar experiences character would be inconceivable, for all would be alike. Much of the desires and passions which constitute the larger portion of the character at any given time are necessarily suspended in their activity by the change called death, and therefore remain dormant or latent until the soul is compelled by its karmic affinities to again seek incarnation, when they become active with the opportunity afforded by a new body. Just as a man's passions are held in abeyance by sleep, to regain all their former activity upon awakening, so all his desires and appetites which are so gross and earthy as to lie below the planes of Devachan, remain inoperative, but by no means destroyed, until he again awakens to earth life in his new dwelling. In this sense, then, it is that "character" is so important an element in reincarnation. It is simply man's affinities acting upon all planes; determining the kind of body in which he shall find his new habitation; the family, the nation, the race, the social station, the intellectual trend, the predisposition to disease or long life, and every other conceivable limitation in the environment or circumstances of the new life. All are under the guiding hand of the law of cause and effect, or Karma, to which, at the hour preceding reincarnation, his soul is delivered, a helpless, unconscious captive, to do with whatsoever this Supreme Law shall determine.

During one incarnation, the thousands of thoughts, emotions and mental states included in our every-day life, and constituting that thread of consciousness which materialism insists is all there is at the base of our "I am I," constantly crystallizes into habits, desires, and instinctive tendencies to assume certain mental attitudes to the exclusion of others; all of which enters into the composition of our personal character. This latter in its larger degree is again crystallizing into our true or individual character—in other words, building by slow accretions our reincarnating soul about and upon its eternal monad, or that portion of the Absolute which assures immortality to each soul. The memory of the myriad states of consciousness by which this permanent character is acquired is left behind at each death of the body, but the result, the sum total, is carried over at reincarnation to the new account. The statue preserves no record of the

ten thousand strokes of the chisel by which it was chipped into shape, yet the result is none the less beautiful because of this.

There are three hypotheses concerning the origin and destiny of the soul which include almost every possible form of belief within their limits. The first, and that which is held by a very large majority of the human race, is Reincarnation, or the repeated descent of the soul into material bodies. The second is the one-birth theory, which supposes the creation of a new soul at each birth, and having its chief representative in modern—not ancient—Christianity. It also includes most of the believers in spiritualism. The third looks upon the soul as the product of the molecular and chemical activities going on within the body, and holds that the cessation of these activities necessitates its destruction. This is that of modern materialism. Now, if we apply the crucial test of an hypothesis—that of accounting for all the phenomena included within its own proper territory—we shall be at once in a position to judge of the truth or falsity of each of these three concerning the soul.

First, then, as to the object of life. Except we deny any aim at all in Nature's processes which have led up to man, it is evident that in man the one paramount object is to gain knowledge and wisdom through experience. Even one short life forces us to this conclusion. Materialism does not deny this, but claims that this increment of wisdom is transmitted to the race, and that the individual has no future share in it. If experience be the object, then one life is simply absurd. Did all attain old age, the case would be bad enough, but when we consider the vast number who die with no experience whatever, the inadequacy of one life to accomplish its object becomes apparent to the dullest intellect. Justice, also, is set completely aside by the one-birth theory. According to Christian dogmas, a child who dies at birth is surely "saved"—whatever that may mean to them. It has had none of the experiences and temptations of its fellow mortals, yet its future happiness is eternally assured because of the accidental cutting short of its earthly career. A Christian who really believes this ought to pray for death for his children, and return devout thanks when the grave closes over their little forms. For what is the pleasures of one brief life compared with the eternal happiness which awaits the child just beyond the grave, and which it runs the hazard of losing if its existence is prolonged sufficiently for it to encounter the many temptations which must await it in the event of its surviving? Nor is the spiritist any

happier in his efforts to explain away the inconsistencies of one life. He claims that experience may be acquired by proxy in a spiritual realm. This postulates the absurdity of attaining material knowledge under spiritual environments, or in other words, the acquiring of a practical knowledge of swimming without "going near the water." But, granting this as possible, it still banishes both method and reason from the plan of creation, for either there is no necessity for the spirit to incarnate at all, or else the coming to earth for a few moments, as in the case of babes who die at birth, cannot fulfill the requirements. And this without speaking of the injustice of compelling one soul to undergo the pains of mortal experience in order that it may teach another to whom accident, or disease denied opportunity. Either this world is one of chance, "where Chaos umpire sits, and by decision adds but to the confusion," or else the one-birth hypothesis must be set aside, as not accounting for even a small portion of the observed facts.

The same fatal defects apply to the materialistic theory of the non-existence of a soul independently of the body. For admitting that the experience and wisdom might be transmitted to the race as its heritage, yet the race itself must eventually perish, and with it all the fruits of the sufferings of its units. Materialism merely removes the difficulty one step, and leaves life none the less a farce because this now assumes colossal proportions. It is quite as unjust for the race to die, even after millions of years, as it is for the individual to do so after one life. Both results argue the non-existence of any design in nature, and relegate the whole problem of human life to either pure chance, or else the barbarous whim of some Jehovah, who creates and destroys men and worlds as the humor suits him. No sane man can deny the evidence of intelligent design in nature. His imperfect physical senses make this plain, and the most powerful microscope or telescope only adds to the evidence already at hand. The more deeply one searches the more abundant the proofs become. This is admittedly the law of the physical. Having reached the mental or spiritual plane, does nature now suddenly fly in the face of her former methods and hand the guiding reins over to blind fate or blinder chance?

It is evident that the materialistic, no more than the one-birth theory, will account for or explain the overwhelming facts of the evidence of intelligent design in all nature's handiwork, and preeminently in the varied experiences of the soul.

Again, materialism is particularly unhappy in applying its hypothesis to its own grandest and most sweeping generalizations. It proudly announces that *Ex nihilo nihil fit*, and then assumes an intelligent, reasoning soul as starting into existence "out of nothing," and departing into the same unreasonable and impossible limbo when certain processes pertaining to the bodily form cease to be active. The indestructibility of matter; the correlation of force; the conservation of energy; the law of evolution—all are in hopeless irreconcilability with the one-birth theory, whether we admit a soul as a factor, or whether we deny it. Matter, force and intelligence are but three aspects of the ONE reality, and their separation under any condition is absolutely unthinkable. If matter is indestructible, then the material base of the soul is indestructible; if force is always conserved, then this includes psychic or soul force; if energy is eternal in its action, then intellectual energy cannot be excluded; if evolution be a fact in nature, then it includes the larger fact that its processes are necessarily infinite in duration.

But materialism fancies it sees a loophole for avoiding these conclusions in the fact that matter, force and energy reappear as things apparently differing from their former modes of manifestation. Granted; but these apparent differences are only the masks which the one actor assumes upon taking differing parts. It is the same actor, whose real identity is always one throughout the entire performance. It is not claimed by Theosophy that the soul functions in the same manner when limited by the gross matter of the body as it does when this limitation is no longer interposed. But it is always the soul, and nothing else, although its phenomena are necessarily modified by the form of matter with which it is temporarily associated. Heat, light and electricity are none the less one because differing conditions cause them to display differing modes of motion. It is always motion in some form, bear in mind, and no mode of motion, which links the material aspect of nature, to the spiritual, has ever been traced to a correlation with any form or intelligence. The two are opposite facets of the ONE, and can never interchange on the plane of manifestation. It is for this reason that the soul must persist as intelligence; its force can only be conserved by that which is essentially itself in properties. Scientists claim that atoms of matter can never escape from the laws of affinity; that atoms of iron, for instance, will ever be attracted to iron atoms, and that no power can destroy that particu-

lar property which constitutes the atom iron, instead of, say gold, although it may be so buried among other atoms as to be entirely indistinguishable by our coarse physical senses. So intelligence must follow the same law, by all the evidence of analogy. The soul represents, in its "I am I" manifestation, an ultimate division, if we may be allowed the term, of intelligence, and must retain its "I am I" qualities under whatever associations it may find itself, just as truly, as reasonably, and as certainly as that the ultimate material atom whose properties constitute it iron, can never be destroyed nor changed into something which is not iron. If the one is law on the material, the other is equally law on the psychic plane. The physical atom represents the ultimate division of which matter is conceivable; the "I am I" represents a similar ultimate division of consciousness. From both the idea of magnitude or extension in space is excluded. Certainly, the "I am I" cannot be conceived as limited by the size or any other physical qualities of any body with which it is associated. It is the unit of consciousness; the true basis of all manifestations of intelligence in nature, as the atom is the unit of matter, and the physical basis of all material forms.

So, with evolution. As we have pointed out, there is just as great a defect in logic, and as fatal a disagreement between the hypothesis and the fact that design pervades every department of nature, in annihilating a race as there is in predicating the annihilation of the individual soul. The race is but a man of larger growth, and if uncounted millions of individuals are to be sacrificed to perfect a glorious race only for this, too, to be ultimately annihilated, then the evil and unreason of creation is only magnified; not removed.

But once admit the fact of reincarnation, and observe how the apparent chaos of injustice changes into the most beautiful harmony. Apparently discordant and irreconcilable phenomena are marshalled into orderly array; confusion and injustice disappear, and life assumes a deeper and more significant meaning. The terrible inequalities of birth, utterly inexplicable by the single-birth, and still more so by the materialistic hypothesis, are shown to be the result of causes set in operation by the soul itself in former incarnations, and not the careless or stupid incapacity of some personal god playing at creation, and making a sad mess of it. The wretch born of drunken and vicious parents, amid such surroundings as make virtue practically a miracle, fore-doomed to a life of want and woe, has created such attrac-



tions in former lives as render it impossible for him to be born under any other conditions. No cruel fate nor blind chance has been the slightest factor in bringing about the result. Just as surely as the magnet turns to the north, so surely will the helpless soul be drawn to those parents having the greatest sum of similar attractions. The acid poured freely into a vessel containing a solution of a hundred alkaline bases will with unerring certainty combine with that, and with that only, for which it has the greatest affinity. How much more surely, then, will the soul seek out its strongest affinities at the moment of reincarnation than the so-called unconscious atoms on a plane so far beneath it? How else can we account for the infinite variations of character which appear from the very moment of birth? To say nothing of our material environment, we do not "start fair" in the race from a moral or intellectual standpoint. One child is born with genius, another, an idiot; both of parents of about the same mental capacity, it may be. What cause brought about this great and unjust difference, if neither lived before? One infant comes into the world handicapped by a sullen temper and vicious disposition; another, with the most lovable traits. Granting, for the sake of argument, that each inherits its peculiarities from its parents, how can reason accept the black injustice which sends one soul to the pure parents, and the other to the impure ones, if neither had had any previous voice in the matter? We must accept reincarnation if we would ever hope to solve the awful inequalities which attend upon birth. No man could find it in his heart to condemn his child to be born a poor, INNOCENT victim of such fiendish caprices, such an unavoidable life of temptation, suffering, degradation and death, followed by an eternal hell, and yet Christians believe this horrible thing of a Jehovah whom they claim to be of infinite compassion and mercy. Well may one of their most eminent divines devote a whole chapter, in a recent theological work, to what he is pleased to term, "The Loving Kindness of God as Evidenced in the Eternal Punishment of Sinners!" Christians must and will see the awful inconsistency and injustice involved in their one-birth theory very soon. We venture the prediction that not a quarter of a century will elapse before the truths of Reincarnation and Karma will be taught from every Christian pulpit in the land. Indeed, some of their most eminent divines have already proclaimed it, as, for instance, Edward Beecher, Freeman Clarke, Henry Ward Beecher, Phillips Brooks, Prof. Francis Bowen, and many others. That

the early church Fathers, such as Origen and Porphyry, taught it, theologians themselves admit. Nor have scientists any excuse for their attitude towards it. Many of the very greatest among them—notably astronomers—have held to it with more or less consistency and firmness. Witness the writings of Flammarion, Reyneaud, Huygens, Bode, Brewster and many others. Philosophy has always regarded it favorably, and many of its highest minds have taught it boldly. Schopenhauer, Lessing, Hegel, Leibnitz, Herder, Fichte the Younger, are examples of the latter class. The Kantian school of philosophers almost all advocate it, as witness Du Prel's masterly treatise on the "Philosophy of the Mystic." Swedenborg, Jacob Boehme, and all mystics accept it fully.

Reincarnation, then, affords the key, and the only key to the mysteries of the inequalities of birth; of the great divergence of character and mental capacity, ranging from genius to idocy, at birth; accounts for the presence of evil in the world; explains "original sin;" makes immortality reasonable by extending the existence of the soul to an infinite past as well as to an eternal future. The last point mentioned, existence in both directions, avoids the absurdity of postulating a semp or half eternal being; an existence with but one end, which a soul created at birth and having immortality from that point presupposes. A line must have two ends, whether it be physical or spiritual. Reincarnation, also, is in perfect accord with the scientific conception of the persistence of force, and the conservation of energy; and shows how a cause, once set in motion, must have its effect; that energies generated in one life cannot be cut short by death, but must find expression in a future one; that the affinity which guides a soul into the most fitting body to express its characteristics, is but an exemplification of the law of energy or force taking the direction of the least resistance. Under this law, the soul constructs its body unconsciously, as birds build their nests, with the result that its strongest energies exercise always a controlling influence. In response to this pressure from acquired energies, the unconscious lower "Builders" construct the form, just as they repair it after accidental injuries, or disease. If the energy, generated in a former life, was in the nature of gluttony, for example, the soul in the first instance will be attracted to similar parents, after which the impulse given to the lower Builders will soon be evident in the well-rounded paunch, and gross form. The same

thing will also happen in response to energy generated in this life, if there be time enough afforded. As Plato declared, "the soul weaves ever her garment anew," according to the energies generated. So, through all the list. No effort is lost; soul force, like all other forms of force is ever conserved. The soul which has longed and struggled for a desired result, to find its efforts cut short by death when, perhaps, on the very point of realization, does not lose the fruit of its toil and self-denial. The energy so generated will accompany and guide and control the next birth so as to continue its expression in one unbroken line. No effort, whether for good or evil, can be without its results. It is a cause, and in the eternal harmony of nature must have its corresponding effect.

The one chief objection to reincarnation, by those to whom its teachings are new, is that we do not remember our past lives. But this is capable of ample explanation, and is besides, one of the most comforting ideas in connection with the philosophy. Suppose we could remember all our past, would we want to? Hardly. The sole reason we desire to remember is that we may be assured that our "I am I" is continuous; that we are the same person who lived before. This would, perhaps, be comforting, from this point of view, and yet let loose a veritable Pandora's box of evils if it were possible. So full of mistakes, errors, sins and crimes, is the past of perhaps every one of us that the veil of forgetfulness is most mercifully drawn over our eyes during the unconsciousness which precedes reincarnation.

Yet the simple reason we do not remember our past lives is found in the fact that the record to which we have present access is kept upon the cells of the physical brain, and must be destroyed with their disintegration. This is not the only record, however. In that mysterious astral light which surrounds the entire earth as well as every individual in it, is written a faithful account of each act or thought we ever experienced in any incarnation, near or remote. With the development of our spiritual powers, will come the ability to peer into this "Book of Judgment," though but few, I fancy, will have any desire to do so. Our present longing is only the curiosity of an inexperienced child.

Nor is it essential to the conviction of our having lived before that we should remember each incident in our past lives, or even that we have lived before at all. Who remembers the first two or three years of his infancy? Yet the fact that we were the same individual during this period of forgotten existence that we

are now, none of us doubt, yet we would be sorely put about if we were required to furnish proof of this from memory. And even after this portion, how much do we remember of our life history if we attempt to recall it day by day, in all its trifling minutæ? Of the 43 years of the writer's existence in this body, he could not accurately recall the events of 43 days—nay, hardly of 43 minutes. All, except prodigies of memory are in the same condition, and have practically forgotten 999 of every 1000 incidents of all their past. And yet the fact does not disturb us at all. We know that we are the result of this experience we have come through; that our identity is the same with that of the teething infant, the thoughtless school boy, the love-sick youth, the over-confident young man, the earnest, wiser one of middle life, the tranquil, saddened one of old age. Through it all, the use of memory has been to link results together, rather than incidents; to enable us to benefit by the past rather than to be able to remember each particular portion of it.

This is the surest memory—the knowledge that the crystallized results of what we have experienced is fully and completely expressed in what we are now. Are we prone to anger, and find it difficult to control fits of passion? Here is the memory of many a deed of violence done under the dominance of our lower nature long ago. Do we turn with horror away from injustice or extortion? Be assured we are remembering the time when we ourselves were the sufferers, from similar unjust acts. And so on, all through the most delicate intricacies of our being. We are the creation of our past; and the nature we have evolved is its memory. Experience is the hand-maiden of Wisdom. When she has brought that which Wisdom needs, her task is completed, and it matters little to Wisdom whether the one who performs this duty is black, white or brown, or young or old. So, with the experiences of our lives. If we have gathered wisdom from them, it is enough; in just what the experience consisted is of little moment. We may feel sure that under the guidance of the Divine law of Karma, no experience has touched or ever can touch us which we have not deserved in some capacity, either in our individual, our family, our racial, or our national relations with our fellow men.

Even before death, if we live to be old, nature anticipates the process by which she prepares us for new experiences, and we become again as little children. Our life work is done. All the knowledge which we can assimilate in this incarnation has

been acquired, and so we return to the Devachanic condition of childhood, and the mystery of involution, or the assimilating of the net results of experience, begins because the time for it has come, and death has temporarily passed us by.

Rightly comprehended, then, Reincarnation comes to us as a message of hope, of love, and of Divine encouragement. To those who so pitifully cling to youth and the pleasures of the young, it holds the promise of renewed youth, life after life. To him who has been conquered in the battle of life, it offers other opportunities for further and more efficient battling. To all it promises that no effort shall be lost, nor without its reward; that the aspirations unable to be realized now shall find full fruition then; that the very loved ones of this life, so rudely torn from us by death, will be again attracted by and drawn to us in our next earth life, to renew the interrupted associations. What matters that we do not remember them, and know this? Are our fathers and mothers, our wives and husbands, our brothers and sisters, and our precious little ones, any the less beloved because they seem to be associated with us now for the first time? Indeed, the very charm of the apparent newness may, perhaps, add to our enjoyment the additional charm of novelty; may bring into our existence the delight of repeated springtimes, of renewed opportunity to see the opening of bud and flower, dulled by no thought that we have watched the same unfolding many times before.

But the great, the all-important lesson reincarnation teaches is, that our powers are infinite, our opportunities eternal, and our goal god-like. Our progress is illimitable, and death but a brief rest in a way-side inn, as we journey along. After each death, upon reincarnation we take up our earth life at the precise point we laid it aside; thus ever increasing our wisdom through continuous experience. A perfect knowledge of earth limitations requires that each man should undergo every possible phase of human experience; should subdue every variety of human passion, and resist every form of temptation. Only by reincarnation is it possible to do this; to round out and develop patience, fortitude, pity, benevolence, and a host of other god-like attributes; all of which have to be refined out of the crucible of actual experience and suffering. One life is all too short for the lessons of sympathy and love we have to learn, ere we develop compassion for the woes of others from the fires of our own purification, from the ashes of our sacrificed passions. One life is all too short for

us even to approximate that condition of spirituality which would permit us to exist for a moment on planes where earthly concerns and desires are utterly unknown. After the great Deep had brought forth life in its waters, it took ages for the water-breathing vertebrates to so accustom themselves to the purer, rarer air, that life in its thin gases became possible for them. So with man's spiritual nature. How absurd, how impossible, to fancy him as capable of living under spiritual conditions before he has developed the spiritual power. He must conquer every earthly passion, subdue every mortal desire, and keenly realize the unsatisfying nature, the instability of material life, before he can hope to attain to the life spiritual. At present man is little more than a savage in his instincts, appetites and passions. Let him first become a MAN, with all the magnificent meaning and prophecy in the word, before he aspires to the Elysean fields of the Gods. Yet these fields are surely his, both by birthright and as the meed of toil and suffering, if he but persist in the warfare, if he but prove faithful to the one talent placed in his keeping during this life; renewing his courage and hope in the knowledge that greater and still greater opportunities will be afforded him in future lives by the return of his soul to earth through the golden gate of REINCARNATION.

*Jerome A. Anderson.*

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## THE WASHERWOMAN'S SONG.

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In a very humble cot,  
 In a rather quiet spot,  
     In the suds and in the soap,  
     Worked a woman, full of hope;  
 Working, singing, all alone,  
 In a sort of monotone,  
     " With a Savior for a friend,  
     He will keep me to the end."

Not in sorrow nor in glee  
 Working all day long was she,  
     As her children, three or four,  
     Played around her on the floor ;

But in monotones the song  
She was humming all day long,  
    " With a Savior for a friend,  
    He will keep me to the end."

It's a song I do not sing,  
For I scarce believe a thing  
    Of the stories that are told,  
    Of the miracles of old ;  
But I know that her belief  
Is the anodyne of grief,  
    And will always be a friend  
    That will keep her to the end.

Just a trifle lonesome she,  
Just as poor as poor could be ;  
    But her spirits always rose  
    Like the bubbles in the clothes,  
And though widowed and alone,  
Cheered her with the monotone  
    Of a Savior and a friend  
    Who would keep her to the end.

Human hopes and human creeds  
Have their root in human needs ;  
    And I would not wish to strip  
    From that washerwoman's lip  
Any song that she can sing,  
Any hope that songs can bring ;  
    For the woman has a friend  
    Who will keep her to the end.

—*T. J. Kellam, in Rhymes of Ironquille.*

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THERE is nothing really more monstrous in any recorded savagery or absurdity of mankind than that Governments should be able to get money for any folly they may choose to commit by selling to capitalists the right of taxing future generations to the end of time. All the cruelest wars inflicted, all the basest luxuries grasped by the idle classes, are thus paid by the poor a hundred times over.—*John Ruskin.*

## THE ASTRAL LIGHT.

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Theosophy, like all other systems of philosophy, has a nomenclature of its own. As in order to facilitate the study of chemistry the student first masters the symbols of the elements before acquiring a knowledge of their properties, so to the students of nature's finer forces is it essential that their distinctive terms be understood before entering upon the laws governing their interaction.

Of these various terms and phrases which are somewhat vague, alike to the student of Theosophy and Science, there is none of more absorbing interest than that of the Astral Light.

The theosophical Glossary defines the Astral Light as the light derived from the stars; the lowest principle of Akasa. Akasa is defined as a subtle fluid that prevades all space and exists everywhere and in everything, as the vehicle of life and sound. The Glossary further states that the term Astral Light has been so indiscriminately used as to be synonymous with akasa and ether. Although called light it is such as can only be perceived psychically.

As the lowest aspect of Akasa, the Astral Light must likewise be regarded as an imponderable substance or as one of the stratifications or phases of ether, which interpenetrates every place and thing.

Among the Ancients, the recognition of such an etheric substance is clearly apparent. Hindu and Egyptian literature are replete with references thereto. Later we find it under the names of Azoth, Anima Mundi, etc.

It is this substance that is denominated by Hermes Trismegistus, "The Great Telesma," who mystically says of it, God created it first of all when he said, "Let there be Light." This Light which is called in Hebrew "Aour" is the "liquid and living gold," of Hermetic Philosophy. Modern Scientists are compelled to postulate the existence of ether—an aspect of the Astral Light—to logically account for the most commonplace phenomena. Without it, they tell us, there would be no vibratory medium through which the sun's rays could pass to reach the earth. And without it, adds the occultist, there would be no earth for them to reach. It is then from these two standpoints, those of Aryan and Modern science, that we may hope to gain some conception of the Astral Light.



Says Mr. Judge, in his *Echoes from the Orient* :

"Like all unfamiliar and occult things, the Astral Light is hard to define, especially so from the fact that it is called light. It is not light as we know it, neither is it darkness. Modern scientific investigators approach it when they speak of luminiferous ether and radiant matter. Distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all of the various phenomena by mediums brought about under its action. A definition to be accurate should include all the functions and powers of this light, but as these are not fully known to the mystic and wholly *terra incognita* to the scientist, we must be content with a partial analysis. It is an imponderable Ether, obeying the laws of attraction and repulsion. It vibrates to and fro, making itself now positive, now negative. This gives it a circular motion, which is symbolized by the serpent. Cosmically speaking, it is the final agent or prime mover which not only makes the plant grow but also keeps up the diastole and systole of the human heart. As an enormous screen or reflector, the Astral Light hangs over the earth and becomes a powerful, universal hypnotizer of human beings. The pictures of all acts, good and bad, done by our ancestors as well as by ourselves being ever present to our inner selves, we are constantly impressed by them, and our actions and thoughts modified. In each current of the Astral Light will be found a definite series of reflections, and they are sensed by the inner man, who reflects them, through speech and action, on this plane as though they were his own. It is further said of the Astral Light, that it is capable of assuming extreme density when drawn in around the body by a powerful will, or by abnormal bodily states, so that no physical force can penetrate it. The Hindu Yogi gives evidence of a use of this condensation when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet, no matter how great their momentum. The records of genuine spiritualistic phenomena in the United States furnish similar experiences.

"There is also a useful function of this light. As it preserves the pictures of all past events and things, and, as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the Astral into the brains of living men. This gives meaning to the oft recurring coincidence of two or more inventors or scientists happening upon the same ideas or inventions at about the same time, and independently of each other.

"In Transactions of Blavatsky Lodge No. 2., H. P. B., states: 'The Astral Light is that which *mirrors* the three higher planes of consciousness, and is above the lower or terrestrial plane. Therefore it does not extend beyond the fourth plane, where one may say, the Akasa begins. There is one great difference between the Astral Light and Akasa which must be remembered. The latter is eternal, the former is periodic. The Astral Light changes, not only with the Maha-Manvantaras but also with every sub-period and planetary cycle or Round. The prototypes or ideas of things exist *first* on the plane of divine eternal consciousness, and thence become *reflected* and *reversed* in the Astral Light, which also *reflects* on its lower *individual* plane the life of our earth, recording it on its tablets. Therefore is the Astral called illusion. It is from this that we in our turn get our prototypes. Consequently unless the Clairvoyant or seer can get beyond this plane of illusion, he can never see the truth, but will be drowned in an ocean of self-deception and hallucinations.

"In a work by Nizida; entitled the 'Astral Light,' it is stated that, 'although belonging to the realm of soul, the Astral Light is nevertheless as substantial as the air we breathe, and may enter into the consideration of life with as fair a chance of being understood as any subject of study belonging to the realm of the body or the material plane. It is possible for certain well ascertained facts relating to that next nearest stage of conscious, intelligent existence, to be set forth to the comprehension of all men in as logical and tangible a form as the facts of any other science, and wherein the most material mind will find a basis upon which to rest as solid as the earth itself.'

One of the most learned and scientific of modern inquirers into this fathomless region, was the late Abbe Constant, better known as Eliphas Levi. From the writings of this erudite French Mystic, as quoted in the *Path*, we learn :

“That this primordial Light, the vehicle of all ideas, is the mother of all forms, and transmits them from emanation to emanation, diminished or altered only by the density of their surroundings. The forms of objects, being modifications of this light, remain in the Light whence they are reflected back. Thus the Astral Light or Terrestrial fluid is saturated with images or reflections of all kinds. These images are always before us, and are only temporarily obscured by the more obtrusive impressions of reality during waking hours or by the preoccupation of our thoughts which renders our imagination inattentive to their shifting panorama. When we are asleep they present themselves to us of their own accord, and thus dreams are produced ; dreams that are vague and incoherent unless some *dominant wish remains active* during our sleep and gives, although unknown to us, a direction to the dream which thus becomes a vision. The Astral Light acts directly upon the nerves which are its conductors in the physical economy and which convey it to the brain. Thus a somnambulist can see by the nerves without needing material light ; the Astral fluid containing *latent light* just as science recognizes latent heat.”

The physical and intellectual feats of these somnambulists are too numerous and too well attested by scientists of all schools to necessitate further mention. That the mesmeric or hypnotic operator can cause his subject to see or feel whatsoever he wills is also beyond dispute ; and, since the materialistic philosophy limits the cause of thought to molecular vibration of the brain, and since atmospheric air does not interpenetrate the physical brain, it would be interesting to learn just how this thought, or vibratory action of the operator's brain, can be transmitted to the brain of the subject by means of an atmospheric medium. And postulating the ether as a transmitting medium, which science always does on such occasions for want of something better, we should then be glad to learn how it is that these thoughts or ideas of the operator can be conveyed to, or impressed upon, the subject at all, except in the shape of words, or as Theosophy teaches, distinct forms or pictures which are vibratory creations in the ether, or thought forms in the Astral Light.

To observe how very near the teachings of modern experimental science approach those of Aryan science in this connection we have but to refer to the well recognized phenomena of producing specific forms and figures by means of sound or other vibratory motion. What student in this field has not seen the geometric figures produced by drawing a violin bow across the edge of a glass plate, covered with fine sand ? It is also barely two years since Mrs. Watts Hughes attracted the attention of the scientific world by perfecting a simple instrument, consisting

mainly of a tube and sensitized plate, by means of which she was enabled to record in specific forms the faintest modulations of her voice, and producing at will the distinct outlines of various flora, and other objects, as perfect as the originals found in nature.

So well recognized has this principle become that the equipment of modern schools of physics is considered incomplete without the "Lissajous apparatus," an ingenious arrangement of a lense, looking glass, turning fork and screen, to facilitate the optical study of sonorous vibrations. Conceiving then molecular vibration not to be the cause of thought, but its accompanying phenomena, as taught in Theosophy, this same molecular vibration would, according to well established laws, record itself in specific forms upon a sensitized substance, if provided with a transmitting medium. The forms in question, would be governed by the vibratory ratio of the thought creating them, or, in other words, by the idea or the thought itself. The records of medical science clearly show that the heat of the brain, and consequently the rate of its molecular vibration are altered and modified by the character of the thought or emotion. The heat is proportional to the intensity of the emotion. Thus, without denying any established law of science, we would have the mesmerist creating a given form in thought; *i e*, by means of the molecular vibration of his brain. We have the ether, of science if you will, as a transmitting medium, and the magnetized brain of the subject, interpenetrated by this ether, as a sensitized and resistant substance upon which the form so created can be recorded.

Says a recent writer on the subject, in a work entitled *Psychometry and Thought Transference* :

"For an impression to pass from one person to another or from a picture to a person, we may assume from analogy that there is some intervening medium through which the impression can be transmitted; that there is a force to give the momentum necessary to convey it from one point to another; and that there is an apparatus capable of registering the impression and converting it into terms of ordinary consciousness. Let us take the familiar illustration of the electric telegraph. The battery gives the necessary force, the impression is transferred through the wire, and the instruments registers it. But it may be said in many of the recorded cases of thought transference, that there is no wire to conduct the impression, and the analogy falls to the ground. Not so, for one of Edison's recent inventions applied to electrical science is an instrument by means of which a telegraphic message can be shot from one point to another, within certain limits of distance, with no more solid conducting medium for its transmission than is afforded by the atmosphere surrounding our globe. Furthermore, the possibility of numerous telegraphic vibrations crossing in their transit, without interfering with each other, has a close analogy in electrical science. If electrical messages can cross in a cable without interfering with each other, why should not telepathic impulses between persons on opposite sides of the globe? The one phenomena is not more remarkable than the other. So, if a certain kind of vibration corresponds to a certain thought or

image in one man's mind, it can be reconverted into the same thought or image in the sensorium of another. This metathesis of thought is a natural process in transcendental chemistry, for the fundamental basis of all occult science is, that there is but one essence, and that all things, concrete matter in its various manifestations, force, thought, and that which is called Spirit, are but different forms of this cosmic matter. The difference consists in the distance separating the molecules, and in their arrangement. We get glimpses of this law in the commonest phenomena of nature. The force which drives a locomotive engine is steam. That steam can be condensed to water, but it is still the same matter; the principle differences being that the molecules are closer together and move upon each other according to a different plan. The water can then be frozen. The ice is still the same matter as when it was manifested as steam or force, for steam is invisible to the eye, but its molecules have arranged themselves according to a mathematical plan in assuming a crystalline form. But this ice can again be converted into steam. So it is with thought, although it is less easy of demonstration."

Again the same writer states in referring to the properties of the astral fluid :

"As, according to the hypothesis of scientists, ether can be thrown into vibration and in that form transmit the energies of light, heat, and electricity, so in like manner is the astral fluid capable of receiving, transmitting, and retaining impressions of manifold kinds."

This fact is practically illustrated by Professor Draper, where he speaks of ganglionic impressions on the surface of a polished metal being registered and preserved for an indefinite space of time :

"A shadow never falls upon a wall without leaving thereupon a permanent trace—a trace which might be made visible by resorting to proper processes.....The portraits of our friends, or landscape views, may be hidden from the eye on the sensitive surface, but they are ready to make their appearance as soon as proper developers are resorted to. A specter is concealed on a silver or glassy surface, until by our necromancy we make it come forth into the visible world."

But beyond registering images we are told that the astral fluid registers every thought of man, so that it forms, as it were, the book of nature, a history of the world and all its sciences and schools of thought.

Says Professor Hitchcock, in his *Religion of Geology*, when treating of the influences of light upon bodies and of the formation of pictures upon them by means of it :

"It seems that this photographic influence pervades all nature, nor can we say where it stops. We do not know but it may imprint upon the world around us our features, as they are modified by various passions, and thus fill nature with daguerreotype impressions of all our actions.....It may be, too, that there are any tests by which nature, more skillful than any photographer, can bring out and fix these portraits, so that acuter senses than ours shall see them, as on a great canvas, spread over the material universe. Perhaps, too, they may never fade from that canvas but become specimens in the great picture gallery of eternity."

But how, it is asked, can such a small particle of etheric matter hold such extensive images? How can every particle re-

flect every image? Referring again to *Psychometry* and *Thought transference*, we find an easy illustration. Says the writer:

"If one hold a drop of quicksilver on a plate, the face is reflected in it, as well as all the objects in the room. If the drop be split up into a thousand drops, each one reflects the face again. This may be carried on to infinity, each particle reflecting surrounding objects."

While this theory, as outlined by the aforementioned writers, may be deficient in some details, it perhaps will serve to illustrate, in this line of thought, the close approach of the modern to the ancient science, for Babbage, and subsequently Jevons, have stated their conviction that every thought, displacing the particles of the brain and setting them in motion, scatters them through the universe, and that "each particle of existing matter must be a register of all that has happened."

We may thus conceive how it is possible for the thought created forms of men, by remaining in the ether or the Astral Light, to react hypnotically upon the brains of their fellow men. When considering the incalculable influence these images exert over our own lives, and over those of others, as viewed from the standpoint of Theosophy, it vitally concerns us that in creating them, we should hold in mind the law of ethical causation, Karma, the inexorable law of cause and effect, and strive for the attainment of that stage of human evolution, where the empire of the will holds full control over the lower tendencies of self.

*George P. Keeney, F. T. S.*

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## HOW CHEAP CLOTHING IS MADE.

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"In one New York tenement," said Mrs. Lincoln in an address at Boston, "I found a woman who received 8 cents for making a round coat, 10 cents for a frock coat, and working from 14 to 16 hours to earn 50 cents. Another woman was making boys' pants at 7 cents a pair. In one place, I found a German Jew who does machine work. He had 6 machines all running, finishing pants which sold for \$4 and for which he received 10 cents a pair. For knee pants they receive 22 cents a dozen. A good worker can earn about 56 cents a day. Two women were seen who finished coats for 6 cents apiece, and two others who did the same work for 5 cents apiece. They could finish about 15 coats a day. This is a trade which has grown up without much attention. I know of a large clothing house in Boston who advertise 'No tenement-house clothes' and still they have a team driving up to one of our tenements filled with clothes to be finished."—*The New Nation*.

## SPIRITUALISM.

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Apropos of a paper, in the June CALIFORNIAN, entitled Madame H. P. Blavatsky, which refers rather invidiously to spiritualism, I desire to state that spiritualism stands upon its own merits and challenges investigation by every earnest seeker after truth, and hence needs no defence, nor is this criticism intended as such. In general terms the position it holds with reference to modern thought is this. About forty-three years ago the manifestations, commonly known as modern spiritualism, first began to attract attention. At that time, as stated in the paper:

“The world was being engulfed by two great streams of thought, in both of which was equal peril to the human race. Upon one side were arrayed the Spencers, Huxleys, Ingersolls, Mills, Maudleys, the so-called, self-elected ‘leaders’ of science. Under the materialistic teachings of these, the higher, spiritual nature of men withered and died, as does the tender beauty of the violet before the hot, poisonous blast of the simoom.”

\* \* \*

“To deny spirit, to scoff at a life beyond the grave, became fashionable; to discredit and deride the thousand daily happenings of phenomena in the presence of which science was as helpless as were the genuine prophets of Baal of old, was considered a mark of intellectual advancement, and men hugged the title ‘agnostic’ to their hearts, as though it were a talisman to protect them from all evil.”

Now, what prevented the continuation of this skepticism in regard to a future life? Spiritualism with its undeniable phenomena, and philosophy deduced from these, interposed the only barrier which could and did successfully resist that skeptical tendency. It thus alone, unaided even by Theosophy, prevented the mental world from being engulfed in the waves of materialism.

So when one rails at “the inanities of weak, unbalanced, so-called mediums” he should remember that the world to-day has no stronger proof of immortality than that furnished through “mediums,” many of whom by their intelligence rank with the greatest minds, and whose phenomena cannot be explained by a contemptuous allusion to “shells elementals,” etc.—a kind of nondescript beings, whose existence it would be exceedingly hard to prove.

Again: “In spiritualism was found no reason why men should not worship the Golden Calf.” One either has not investigated spiritualistic teachings or has studied to very little purpose that which purports to come from the other side of life, when he makes such an assertion. That there have been instances where spirits coming back have attempted to give

“points” on stocks only proves that the mere fact of dying has not changed their mental and moral natures that, though they have passed to another life, they have not lost their human traits of character; the very things which make their individuality and which, if destroyed, would, in my judgment, destroy immortality itself. To assert, even by implication, that spiritualism furnishes incentives to gratify “the selfish longings of the heart” shows very little knowledge of the subject. That individual spiritualists and even spirits are some of them still on the low plane of selfishness may be admitted, without derogation of the teachings of spirits or spiritualism. They are selfish not because of what they are taught from these sources, but because of their not having yet developed beyond that plane.

Theosophy itself depends mainly for proof of its truthfulness upon phenomena precisely similar to those which we use to prove our case. Why then deride and denounce our phenomena? Why not accept them as an ally in fighting against the evils which we all wish to overcome? It seems to me that theosophists are making the same mistake in fighting spiritualism that the churches have always done in trying to prevent the spread of progressive ideas; and that sooner or later, if they do not relent, theosophists, too, will suffer from that same stagnation which envelopes the churches.

“Truth crushed to earth will rise again.”

*E. G. Anderson.*

[Phenomena of any kind prove little. They are on the plane of illusion, necessarily. To philosophy and reason the appeal must lie. If spiritualistic philosophy can, as Theosophy does, explain the unjust differences of social racial, moral, physical and intellectual conditions which accompany birth, we will willingly lay such explanation before our readers. But it must be from the standpoint of philosophy and not phenomena—upon which the proof of Theosophy does *not* depend, our friendly critic’s assertion to the contrary, notwithstanding. Its appeal is entirely to reason.—EDS. NEW CALIFORNIAN.]

TWENTY years ago it was estimated that the producing classes owned three-fourths of the wealth of the nation; to-day only about one-fourth of the nation’s wealth is in the hands of the producing classes, yet the wealth of the nation has been doubled in the same period.

WITH harmony the poorest, in a wordly sense, are rich; without harmony the richest are beggars.

## "ETCHINGS: TOO HARD."

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"Let me trot the young 'un, Mary," said Benson, coming into the cabin and addressing his Ozark wife.

The woman looked up and saw that her husband was the worse for the moonshine whiskey that he liked so well, but, rather than have a quarrel, she pushed her not reluctant child toward the rough mountaineer.

"Come on, little 'un; come to yer dad," murmured Benson, in drunken fashion.

"An' you'll trot me?" exclaimed the child, exultingly.

The father smiled in a half silly manner and nodded to the youngster. Then taking the yellow-haired four-year-old in his arms he trotted and jumped her a bit on his knees.

\* \* \*

"Thar," he said, "thet's ernough."

The baby was set down, impatient to be played with again, and the father was not too drunk to resist her childish appeal.

So Benson took her up again and began tossing the child toward the rough ceiling of the cabin.

She laughed and crowed as the coarse man threw her up again and again.

The mountaineer grew unsteady and the baby slipped from his hands to the hard cabin floor.

She didn't say anything, but lay there until the frightened mother rushed and picked her up.

"Yo've done it now, Benson," said the wife, as she gathered the child in her arms, and Benson in his dense stupidity realized that something was the matter.

"Pore child," he muttered in drunken tones, but the mother pushed him back and leaned over the baby.

The big blue eyes opened, and the child murmured:

"You *did* trot me, daddy, didn't you?"

Then the eyes closed and never opened again.

\* \* \*

No man ever sobered quicker than Benson did then, and when he had cried his eyes half out on his rough sleeve, he leaned over his baby and kissed her pale lips.

\* \* \*

"I—I reckon," he sobbed, "I trotted her too hard."

—Homer Brassford, in *Short Stories*.



## GOOD FOR LABOR.

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Just after the Franco-German war, in 1870, France loaned her farmers all the money they could use, at one per cent. What did the farmers do with it? They refitted and supplied their farms, which had been devastated by the war. They hired at good wages all the farm laborers that had no land. They made overwhelming crops, paid their debts to the government, exported largely and sold their crops for gold. The result was that inside of three years they paid off the German war claim of one billion five hundred million dollars, paid all individual debts to the government, and paid into the national treasury six hundred million dollars in gold. Having paid all debts, the farmers invested in factories, and share-holding enterprises, and thus furnished employment for all classes of laborers. In France there are no money lords, railroad kings or trusts. Ninety-seven per cent. of the people are out of debt and accumulating property. No blood suckers in France. Can't be, so long as farmers and mechanics can get all the money they can use from the government at one per cent. No tramps in France; can't be, because employers have plenty of pay for labor.—*Arkansas Dispatch*.

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## THE DRINK QUESTION.

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The king of Samoa has lately issued a proclamation, accompanied by a list of heavy penalties for the violation thereof to the following effect: "No spirituous, vinous, or fermented liquors or intoxicating drinks whatever shall be *sold, given, or offered* to be *bought or bartered*, by any native Samoan or Pacific Islander residing in Samoa." Semi-barbarian, as he is, he has taught the proudest and most civilized of Christian Governments the practical lesson how a nation may be swayed by its rulers. There are no questions of finance, no questions of imperial policy.  
—*Indian Messenger*.

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THE fountain of content must spring up in the mind, and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts, and multiply the griefs that he proposes to remove.—*Seattle World*.

## EDITORIAL COMMENT.

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The past month has witnessed another birthday of the nation. The Declaration of Independence has been proudly read in city and hamlet, and the average citizen has gone to bed full of patriotism—if nothing worse. The Eagle has screamed himself hoarse; skyrocket and cracker have abundantly testified that ours is the greatest country on earth.

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Probably nine-tenths of all those who heard the magnificent language and beautiful ideation of the Declaration honestly believe that it is the rock upon which American liberty is founded. In reality, it has about as much influence on the trend of national events as the moon has upon the growth of Early Rose potatoes.

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The fact is, that a few men did not know in what liberty consists, and tried to obtain it, in our struggle for Independence. Such were Jefferson and Tom Paine. Others thought throwing off the British "yoke" the very apotheosis of all the human soul could desire. These were the Washingtons and Adams. The War of the Revolution was fought and won under the enthusiasm which inspired the grand Declaration. The birthright of freedom, so auspiciously restored to humanity, was deliberately betrayed by the Constitution of the United States, forced upon the few who knew by the many conservatives who did not know what freedom implied.

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Thus it happened that our present government, a servile copy of that rebelled against, was instituted. For George III, we substituted a President, with more real authority, and less responsibility. For a House of Lords, a Senate; for the Commons, Representatives; and English Common Law is our law to-day.

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And England's hereditary Peers are far less objectionable, than is our House of Lords, who pave their paths to their seats with gold, first fleeced from the people and then used to corrupt them. England is beginning to talk very decidedly about abolishing its useless excrescence, but Americans turn pale when they are told that our Senators ought to be elected by the people directly.

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I watched the procession file by, with curious interest. Here was a nation celebrating its natal day; its holiday clothes on, and calling attention to that of which it was proudest, like a maid to the ribbon in her bonnet. And that of which this great nation was vainest was wars, widows, desolate homes, revenge, glory and gore. All were armed; loaded down with weapons of destruction of the latest and most improved designs, as though an invading army awaited their attack just around the corner. Not one thing to appeal to any of the higher attributes of man's nature; not a single evidence that America glories in Art, Literature, Invention or Science, or in anything but the ability to "whip" all comers, like national John L. Sullivans, or brutes of his ilk.

Yet Processions, Patriotism, Pomp and Poets, are not wholly to be frowned down. Perhaps the idea of Freedom, thus precariously kept alive, may some day prove a rallying point from whence the struggle for real freedom may be begun.

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A dreadful event came very nearly happening last month ; one which, had it not been prevented, would have covered the country with humiliation. A Person applied for admission to Yale, where, like its peer, Harvard, no doubt aristocratic clubs of students keep "large quantities" of liquors. This Person triumphantly passed all the preliminary examinations which guard its hallowed portals, and was by all its laws and usages free to be enrolled a student, when the Faculty learned that the Person was a Woman ; and, worse yet, a young Lady ! A Woman student at Yale ! Shades of Aspasia, Sappho and George Elliott, how the Twentieth Century will blush for their ancestry !

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Less than a quarter of a century since, I remember when a certain Professor, of the University of California, declared to a class of sympathizing students that he would resign, if female students were admitted to the Medical Department. He did resign, and is to-day sorely pressed to keep abreast of gentle, refined, capable, female practitioners, many of whom hold diplomas from the same institution he once graced.

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WM. Q. JUDGE, Vice President of the Theosophical Society, and General Secretary of the American Section, will visit the Pacific Coast early in September, for the purpose of lecturing upon theosophical subjects. As Mr. Judge was one of the original Founders of the Society, and has always been its leading exponent in America, this visit will be a golden opportunity to learn something of this philosophy from an authoritative and capable source. Due notice of the dates, places and subjects of his lectures will be given in the September Californian.

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THERE is no bravery like that involved in the forgiveness of injuries. The man who forgives has two victories—one over himself, one over the person who has injured him. Men are not slow to appreciate and applaud virtues they are not so ready to imitate. They will understand that the sublimest human act is that of forgiveness. But to appreciate a noble act is a great deal easier than to perform one precisely like it, just as it is comparatively easy to look upon the sublime heights of a mountain ; but it requires a powerful, long-continued effort to reach and stand upon those heights. The man of meanest capacity makes himself more than the peer of the man of the loftiest capacity, if he forgives him. He who revenges an injury makes himself the inferior, not only of his enemy, but of all others, because he has stooped to a base

act. Revenge is generally disproportionately severe, even if a man's judgment is taken as a standard, and he who practices it has laid up for himself a long harvest of regret and remorse, while the man who forgives is at peace with himself and all the world, and has transformed his enemy into a friend—*Texas Siftings*.

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DR. JOHN HALL, the noted Presbyterian minister of New York, is paid \$20,000 a year to tell a lot of millionaires that a poor man named Jesus, who hadn't a nickel in his vest pocket, was their Savior.

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## LOCAL EDUCATIONAL MEETINGS.

The Theosophical Society holds Open meetings at which Lectures are given every Sunday evening at 320 Post St., 7:30 P. M. Following is the Programme for August :

- Aug. 2. The Astral Light.....Mr. Geo. P. Kelly.  
 Aug. 9. Correspondences.....Miss Marie A. Walsh.  
 Aug. 16. Theosophy and Modern Thought.....Dr. Allen Griffiths.  
 Aug. 23. ....  
 Aug. 30. ....

Questions from the audience after each lecture.

The Society has a Free Circulating Library of Theosophical Works at 1504 Market St., Cor. City Hall Ave. It is open from 10 A. M. to 5 P. M., Sundays excepted ; and from 7 to 9 P. M. Monday, Tuesday and Friday.

Pacific Nationalist Club meets every Sunday at 8 P. M. at 909½ Market St., San Francisco. Music, First-class Lectures, Good Discussions. Object :—The complete Emancipation of Labor.

The Oakland Theosophical Society holds open meetings at Fraternal Hall, Washington St., as follows :

- Aug. 9. Theosophical View of Women.....Mrs. Mercie M. Thirds.  
 Aug. 16. Education.....Miss Marie M. Walsh.  
 Aug. 23. Consciousness.....Dr. Allen Griffiths.  
 Aug. 30. Reincarnation.....Dr. Jerome A. Anderson.

Nationalist Club No. 1 of Alameda meets every Friday, at 8 P. M., at Capt. J. J. Harran's residence. The Theosophical Society, Mrs. C. McIntyre, President, meets at the same place every Monday at 2 P. M.

The Central Nationalist Club of Oakland meets Monday evenings, at the Upper Hamilton Hall, corner Thirteenth and Clay streets.

The Oakland Nationalist Club meets every Friday evening at 7:30, at Grand Army Hall, Thirteenth St., between Broadway and Franklin.

The Single-Tax Society meets every Sunday evening at 909½ Market street, San Francisco.